

CONFIDENTIAL.]

[No. 36 of 1894.

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 8th September 1894.

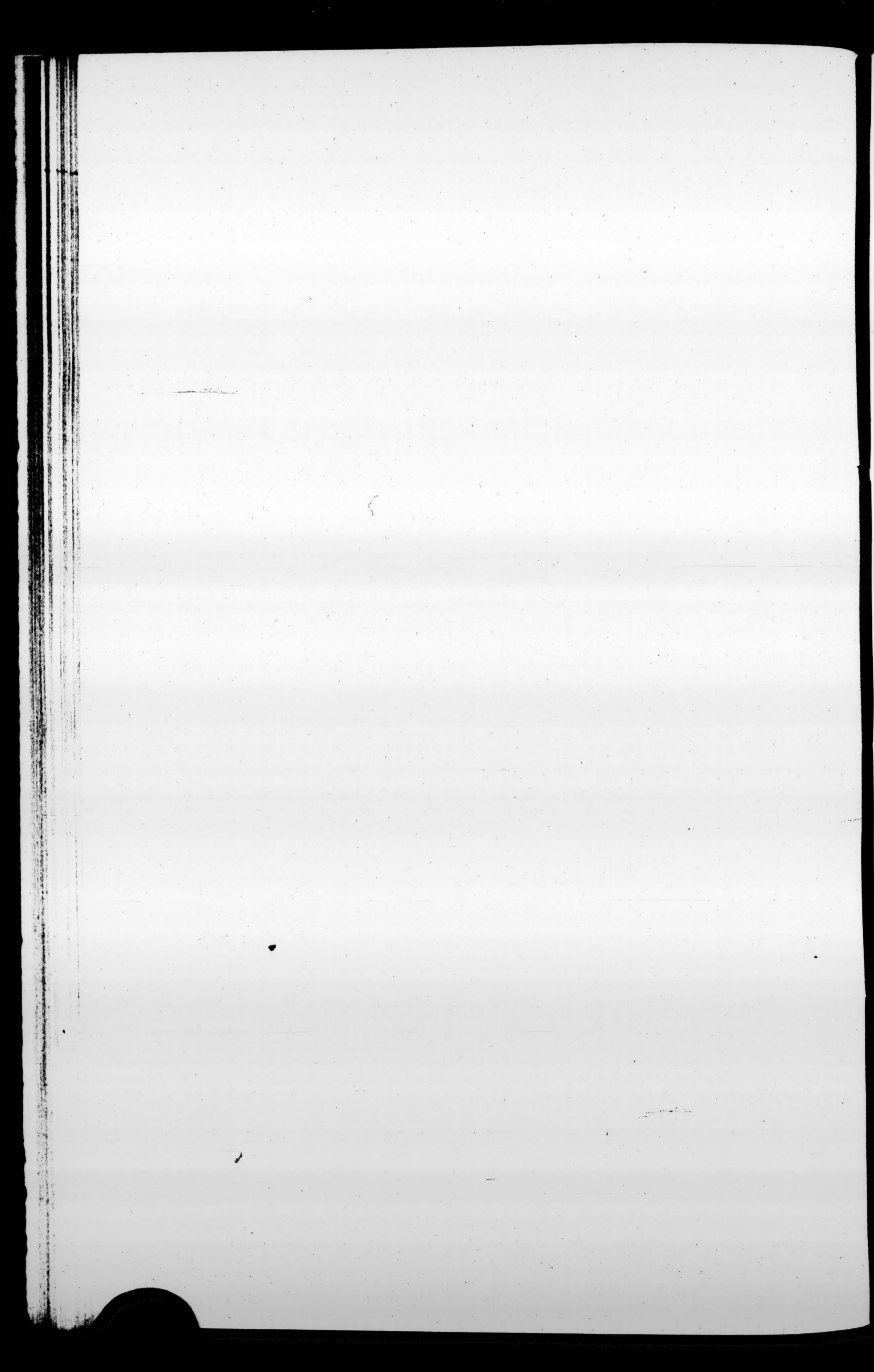
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Nil.			
ASSAM PAPERS.			
Nil.			

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	" Ghosak "	Khulna	....
2	" Másik "	Calcutta	294	
<i>Fortnightly.</i>				
3	" Bankura Darpan "	Bankura	397	1st September 1894.
4	" Kasipur Nivási "	Kasipur, Barisál	300	29th August 1894.
5	" Ulubaria Darpan "	Ulubaria	720	
<i>Weekly.</i>				
6	" Banganivási "	Calcutta	8,000	31st ditto.
7	" Bangavási "	Ditto	20,000	1st September 1894.
8	" Burdwán Sanjívani "	Burdwan	310	28th August 1894.
9	" Charumihir "	Mymensingh	.....	28th ditto.
10	" Chinsura Vártávaha "	Chinsura	500	2nd September 1894.
11	" Dacca Prakásh "	Dacca	2,400	2ad ditto.
12	" Education Gazette "	Hooghly	950	
13	" Hindu Ranjiká "	Boalia, Rajshahi	248	
14	" Hitavádi "	Calcutta	3,000	31st August 1894.
15	" Murshidabad Hitaishi "	Murshidabad	.....	29th ditto.
16	" Murshidábád Pratñidhi "	Berhampore	.....
17	" Pratikár "	Ditto	608	31st ditto.
18	" Rangpur Dikprakásh "	Kakinia, Rangpur	170	
19	" Sahachar "	Calcutta	800-1,000	29th ditto.
20	" Samaj-o-Sáhitya "	Garibpore, Nadia	1,000	
21	" Samaya "	Calcutta	4,000	31st ditto.
22	" Sanjívani "	Ditto	4,000	1st September 1894.
23	" Sansodhíní "	Chittagong	.....	27th August 1894.
24	" Sáraswat Patra "	Dacca	(300-400)	1st September 1894.
25	" Som Prakásh "	Calcutta	800	3rd ditto.
26	" Sudhakar "	Ditto	2,000	31st August 1894.
27	" Vikrampur "	Lauhajangha, Dacca	600	30th ditto.
<i>Daily.</i>				
28	" Banga Vidyá Prakáshiká "	Calcutta	600	30th August to 1st September & 3rd & 4th September 1894.
29	" Dainik-o-Samáchár Chandriká "	Ditto	1,200	2nd to 5th September 1894.
30	" Samvád Prabhákár "	Ditto	1,435	31st August, 1st September & 3rd to 6th September 1894.
31	" Samvád Purnachandrodaya "	Ditto	300	31st August, 1st September & 3rd to 6th September 1894.
32	" Sulabh Dainik "	Ditto	3,000	Ditto ditto.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
33	" Dacca Gazette "	Dacca	500-600	3rd September 1894.
HINDI.				
<i>Monthly.</i>				
34	" Bihar Bandhu "	Bankipore	500	
35	" Darjeeling Mission ke Másik Samáchár Patrika."	Darjeeling	500	For September 1894.
<i>Weekly.</i>				
36	" Aryávarta "	Dinapore	750	
37	" Bhárat Mitra "	Calcutta	2,500	
38	" Hindi Bangavási "	Ditto	10,000	3rd ditto.
29	" Uchit Vakta "	Ditto	.....	1st ditto.
PERSIAN.				
<i>Weekly.</i>				
40	" Hublul Mateen "	Calcutta	.....
URDU.				
<i>Weekly.</i>				
41	" Akhbar-i-Al Punch "	Bankipore	750	
42	" Darussaltanat and Urdu Guide "	Calcutta	300	30th August 1894.
43	" General and Gaúhariasfi "	Ditto	410	31st ditto.
44	" Mehre Monawar "	Muzaffarpur	160	

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
URIA.				
<i>Monthly.</i>				
45	" Asha "	... ... Cuttack	.. 80	
46	" Pradip "	... ... Ditto	... ....
47	" Samyabadi "	... ... Ditto	... ....
48	" Shikshabandhu "	... ... Ditto	... ....
49	" Taraka and Subhavartá "	... ... Ditto	... ....
50	" Utkalprabhá "	... ... Mayurbhunj	... 97	
<i>Weekly.</i>				
51	" Dipaka "	... ... Cuttack	... ....
52	" Samvad Váhika "	... ... Balasore	... 203	
53	" Uriya and Navasamvád "	... ... Ditto	... 420	
54	" Utkal Dípiká "	... ... Cuttack	... 450	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Forthnigly.</i>				
55	" Paridarshak "	... ... Sylhet	... 480	
56	" Silchar "	... ... Silchar	... 250	
57	" Srihattavásí "	... ... Sylhet	... ....



II—HOME ADMINISTRATION.

(a)—Police.

THE Kasipur Nivasi of the 29th August says that a few days ago a Musal-

An undetected murder in the man youth, while returning home in the evening from district of Barisal. the house of one Tarini, who dabbles in medicine, was murdered in his native village of Kaladema,

within the jurisdiction of the Kotwali thana near the town of Kasipur in the district of Barisal. The people who committed the murder still remain undetected, and the police has sent up a report in C Form. The attention of the Police Saheb is drawn to the matter.

2. The *Sahachar* of the 29th August says that as it has not read the

The prohibition of a Bengali dramatic performance. Bengali drama called *Pandavera Ajnátarása*, it can express no opinion on it. It can only say this much, that the play was written ten years ago and

approved by the Police Commissioner and acted in many theatres. But exception has now been taken to it on the ground of obscenity, and its performance has been stopped by order of the Police Commissioner of Calcutta. Now Girish Babu, the writer of the play, is no novice in his line of work, and Bengali dramatic literature is very much indebted to him. If it contains obscene matter, such matter should be expunged. But why take exception all of a sudden to a drama which has been played for so many years?

3. The *Hitavádi* of the 31st August hopes that the Police Commissioner of

Acting of obscene farces in Calcutta will earn the gratitude of the public by the Calcutta theatres. stopping the acting of obscene farces in the city theatres in the same way as he has stopped the

acting of the obscene drama *Pandavera Ajnátavása*.

4. The *Sudhakar* of the 31st August expresses regret that of the 100 Sub-

Selection of Police Sub-Inspectors by competitive examinations. Inspectors of Police lately selected by Government, only 6 should be Musalmans. In the Police, as in all other Departments, courage and ability prove more useful than mere book-learning. Indeed, book-

learning does more harm than good, for it enables officers to write rose-coloured reports, and by that means to hide their faults. Bengali Judges, Subordinate Judges, Munsifs, Magistrates, and Deputy Magistrates are by no means deficient in book-learning, and yet many of them are said to be corrupt, partial, cowardly, insincere, fond of flattery, and licentious. In proportion as Hindu policemen excel Musalman policemen in book-learning, they excel them also in bribery. Where courage and physical strength are required for the protection of life and property, 95 per cent. of the Musalman policemen will gladly offer their services, while hardly 5 per cent. of the Bengali policemen will be found willing to do so.

We do not certainly mean to say that the system of selecting officers by competitive examinations is one that is unsuited to all countries and under all conditions. Where education is universally diffused, such an examination is certainly necessary. But that system is clearly out of place in India, where five distinct communities with distinct interests are found to live on every square mile of earth. Not to speak of the division of the population into Hindu and Musalman, which is one of comparatively recent origin, the Hindus themselves are subdivided into numerous castes, every one of which is eager to dominate over those which happen to stand below it in the social hierarchy. The Hindus of Bengal are also devising means to convert the low class Musalmans of this province into a new race of *Sudras*, or hewers of wood and drawers of water.

The Brahmins and Kayasthas bid fair to monopolise authority, by appropriating to themselves all Government favour, and then extending their influence over the rest of the population. The writer firmly believes that there is not one educated Hindu who has the liberal views of those English Liberals whom he professes to follow in claiming rights and privileges for the Indian people.

KASIPURNIVASI,

Aug. 29th, 1894.

SAHACHAR,

Aug. 29th, 1894.

HITAVADI,

Aug. 31st, 1894.

SUDHAKAR,

Aug 31st, 1894.

SANJIVANI,
Sept. 1st, 1894.

5. The *Sanjivani* of the 1st September thanks Sir John Lambert for stopping an obscene performance at the Minerva Theatre. The theatres are one of the chief causes

The theatres.
of the moral degradation of young men; and there is no knowing how many among them are losing their character by witnessing dramatic performances by prostitutes. The writer is glad that Sir John Lambert has at last directed his attention to the places of amusement in which obscene songs, dances, &c., have been going on for a long time without let or hindrance. All theatres in which public women are employed as actresses ought to be closed.

SANJIVANI.

The question of the allowance given to the European Inspectors of the Calcutta Police.

6. The same paper says that it was all very well for Sir John Lambert to refer Babu Surendranath Banerji to the Civil Service Regulations in reply to his question regarding the distinction which is made between the Native and European Inspectors of the Calcutta Police in the matter of the allowance for removal of luggage on transfer from one thana to another. But the question is, who framed those regulations? Is not Government itself responsible for making such regulations? It is not proper for Government to exhibit such open partiality as this.

BANGAVASI,
Sept. 1st, 1894.

Suppression of an obscene play.

7. The *Bangavasi* of the 1st September has the following:—
The play *Pándavera Ajnátavásā* has been pronounced obscene, and its acting at the Minerva Theatre has been summarily stopped by the authorities. And people are gradually coming to think that it is the reading of the *Virát Parva* (one of the 18 books of the *Mahábhárata*) on the occasion of *sradhs* that will be next prohibited. The thought that is now exercising our minds is, whether the recitation of certain *slokas* of the *Mahábhárata* on that occasion will not henceforward conjure up the hideous and terror-inspiring apparition of obscenity. *Pándavera Ajnátavásā* by Girish Chandra Ghosh, was first put on the boards of the National Theatre in 1882, and the play had a run of several nights. The acting was witnessed by a large number of persons. Whether the play was then considered obscene we cannot tell, but, as a matter of fact, its acting was not stopped by any official on the ground of obscenity. The next year the piece was enacted at the Star Theatre for several weeks, without being pronounced obscene by anybody, for the spectators saw nothing obscene in it, nor did Government put a stop to its acting. But as soon as the play was put on the boards of the Minerva this year, its obscenity became patent to everybody, and its acting was forthwith prohibited by Government. Now, the question is, is the play really obscene? In the course of an interview with Sir John Lambert, under whose orders the performance had been stopped, Girish Babu asked to be informed as to the particular passages in the book which were considered obscene, and was told by the Commissioner of Police that the passages which had been reported to him as containing obscene matter had been referred by him to the Bengal Government, with a view of ascertaining whether there was any truth in the charge. This is very good. Like Sir John, we too must say that we have not been yet able to come to a decision as to what passages contain really obscene matter. Now, what is obscenity? According to the learned men of the present day, an obscene publication is one a perusal of which excites lustful feelings and sexual desire. Now, we have read *Pándavera Ajnátavásā*, but we regret to say we have experienced no change of feeling. Thinking we might be wrong, we requested certain persons to read the book, but, what is matter of still greater regret, is that not even they found themselves any way agitated or ruffled in their feelings by reading it. Be that as it may, many respectable and influential persons are anxiously waiting to see whether the book is really regarded as obscene by Government. Girish Babu in the meantime has assured the public in the columns of the *Daily News* that this cry of obscenity has been raised by his enemies simply for the purpose of bringing him into trouble. The ultimate decision will, of course, rest with Government, and we hope that in disposing of the question it will have due regard to all the circumstances of the case—to the interests of literature, of the *puráñas*, of Hindu society, and of the Hindu religion.

(b)—Working of the Courts.

8. The *Cháru Mihir* of the 28th August says that at Faridpur a poor woman, named Purna, having lost a suit, thought of bringing the matter to the knowledge of the District Magistrate, Mr. Herald. She accordingly

CHARU MIHIR,
Aug. 28th, 1894.

Mr. Herald, Magistrate of Faridpur, and his treatment of a poor woman.

one day sought out the Magistrate, fell at his feet, encircling them with her arms. Annoyed at this, Mr. Herald cast her away with so much violence that the poor woman had one of her wrists broken. What a heartless treatment this! Purna is now unable even to beg for her livelihood. She has applied to the Magistrate, asking him to make some provision for her. Mr. Herald is bound to do this. Such haughtiness as he displayed towards the poor woman is not calculated to make an officer of Government popular.

9. The same paper says that there ought to be a properly-trained amin

The Amins' Department of the District Court of Mymensingh. This officer should be able to handle the theodolite—a qualification which, by the way, none among the present amins possess. The number of amins in the District Court is not large, and many of them therefore get the muharrirs to do their work. This is not as it should be. It is hoped that the District Judge will look to the matter.

CHARU MIHIR.

10. The *Murshidábád Hitaishi* of the 29th August fails to see what pur-

Civil court sale notifications in the Murshidabad district. purpose is served by publishing notifications of civil court sales in the Murshidabad district in the

MURSHIDABAD
HITAISHI,
Aug. 29th, 1894.

Calcutta Gazette in preference to the local news-

papers. The object of these notifications is to secure the largest prices for the properties to be sold, but the majority of intending purchasers, who are generally men of the district, have few opportunities of knowing what is published in the *Calcutta Gazette*. The interest of the parties whose properties are sold, and who have to pay the cost of the notifications, would be best served by publishing the sale notifications in the local newspapers,—at any rate, in the case of the small properties. In the case of large properties the notifications may be published in the *Calcutta Gazette* in order that they may be more widely known. These notifications used to be published in the *Murshidábád Patrika*, but the practice has been discontinued.

11. The same paper complains that a sufficient stock of demy papers and

Demy papers and court-fee stamps in the Jangipur Sub-treasury. court-fee stamps of all sorts is not always kept at the sub-treasury at Jangipur in the Murshidabad district, and great inconvenience is therefore caused to suitors. The Deputy Collector's attention

MURSHIDABAD
HITAISHI.

has been more than once called to the matter, but without effect.

12. The *Hitavadi* of the 31st August, has heard a rumour that, with his

A rumour in connection with the Khulna case. secret explanation to the Lieutenant-Governor, Babu Satis Chandra, Deputy Magistrate of Khulna, has submitted a confidential letter of Mr. Bell's.

HITAVADI,
Aug. 31st, 1894.

He seems to have acted in accordance with the instructions contained in that letter. The Hon'ble Mr. Cotton is said to have allayed his fears, while stepping his promotion for a year for appearance's sake. O kind-hearted *Chota Lat*, is this story about Mr. Bell's confidential letter true? We cannot believe it. But if it be true, and if Satis is punished for carrying out Mr. Bell's order, will not the person who gave the order be punished?

13. A correspondent of the *Sanjivani* of the 1st September, writing from

Mr. Beatson-Bell. Bagerhat in the Khulna district, says that everybody

SANJIVANI,
Sept. 1st, 1894.

is sorry for the case which has been instituted against Mr. Beatson-Bell, and thanks the editor for what he wrote regarding Mr. Bell in a recent issue of the paper (Weekly Report for 18th August, paragraph 22). A generous man like Mr. Bell is rarely met with, and it is fully believed that what he did was done under the influence of a momentary fit of anger, and not in consequence of any cherished hatred for the natives. Nobody acquainted with the circumstances of the case will blame him. Man is liable to error; and considering that Mr. Bell regrets what he has done, it

would have been better if the case had not gone so far. The correspondent fears lest the case should lead Mr Bell to look upon the natives with other feelings than those which he has hitherto cherished towards them.

SULABH DAINIK,
Sept. 3rd, 1894.

The Khulna case and the Lieutenant-Governor's attitude towards the High Court.

14. According to the *Sulabh Dainik* of the 3rd September, there is the impression abroad that it is owing to Sir Charles Elliott that the Khulna case has been amicably settled, and that His Honour has done well in so settling it.

But many people are asking, what would have happened if the case had not been thus settled. It is believed that Sir Charles Elliott would not have put up with the decision of the High Court if it had convicted Mr. Bell, and would have marked his disapproval of it by promoting that officer after his punishment. And, considering the cases of Messrs. Phillips and Radice and Babu Gayatri Prasanna, the public are not very wrong in making such a surmise. But is Sir Charles Elliott doing right in thus slighting the High Court, whose decisions are held by the people in the highest regard? Moreover, if the offenders who have been punished by the High Court are rewarded by His Honour, there will remain for them no obligation to improve their conduct.

His Honour should on no account entertain ill-feelings against the High Court. He should punish every person, whatever his rank, whom the High Court pronounces guilty, and reward every person who is wellspoken of by the High Court. The High Court is the authority who should judge of the guilt or innocence of a man, and the Lieutenant-Governor is the authority who should reward and punish that man accordingly. This will be the best method of carrying on the administration. Quarrels between the High Court and the Lieutenant-Governor are making the civilians and the police insolent; and an insolent police and Civil Service means want of peace and the creation of a class of oppressors in the country.

DACCA GAZETTE,
Sept. 3rd, 1894.

15. The *Dacca Gazette* of the 3rd September says, that on the occasion of the last boat race in Brahmanbaria in the Tippera district, some of the local Hakim Babus thought the entertainment would be incomplete if some

Bâis and *Khemtas* were not brought over to give their performances. Thus a number of them were brought; and the people of Brahmanbaria were treated to the edifying spectacle of the Hakim Babus indulging in shameless carousals with the *Bâis* and *Khemtas*.

(d)—*Elocution.*

SAHACHAR,
Vol. 29th, 1894.

16. The *Sahachar* of the 29th August refers to the rumour that the Secretary of State has recommended the abolition of the Calcutta Art School, and writes as follows:—

The school has not fulfilled the expectations that were raised in the public mind by its foundation. None of the students turned out by it have shown any proficiency in engraving, etching, map-drawing, and other kindred arts. Some time ago, four passed students of this school were taken in the Surveyor-General's Office on a monthly salary of Rs. 25 each, but three of them had to be sent away one year after. This shows that the system of training followed in the school is defective. But its abolition is by no means desirable. It is hoped that Government will earn the gratitude of the people by providing for the teaching of finer artistic work in the school.

DARUSSALTANAT
AND URDU GUIDE,
Aug. 30th, 1894.

The Principal of the Calcutta Madrassa.

17. The *Darussaltanat and Urdu Guide* of the 30th August says that it was foolishness on the part of the Principal, Calcutta Madrassa, to degrade the students of the first class under momentary excitement. He ought to have remonstrated with the teachers for not discharging their duties properly. It is clear that unless the boys are properly trained in the lower classes, satisfactory results cannot be hoped for in the Entrance examination.

18. The *Hitacudi* of the 31st has the following on the Devanagari

The use of the Devanagari character in the University examinations.

Sanskrit has been studied in this country for a very long time. But though the Pandits who studied it in the past could not write the Devanagori character, the cause of Sanskrit did not suffer in the least on that account. This shows that it is not

necessary for the study of Sanskrit that one should be able to write in the Devanagari character. If the Sanskrit alphabet had contained more letters than the Bengali alphabet, there would have been some justification for the Syndicate's resolution requiring Sanskrit answers to be written in the Devanagari character, but the fact that the two alphabets contain the same number of letters expressive of the same sounds, shows that there is absolutely no necessity of requiring boys to write in the Devanagari character at the University examinations. The boys have now to master two alphabets—the Bengali and the English—and why put them, for nothing, to the trouble of mastering a third? The resolution is beginning to produce a prejudicial effect on the study of Sanskrit, for a number of boys have already given up the idea of taking Sanskrit for the University examinations. It is a matter of deep regret that the Hon'ble Dr. Gurudas Banerji is the supporter of the Devanagari party in the Syndicate. In his 'Note on the Devanagari alphabet for Bengali students,' he says that as Devanagari must be used in corresponding with Pandits living outside of Bengal, the boys ought to get themselves accustomed to writing it. Now, there is absolutely no force in this argument. Why should some 8,000 boys who yearly appear at the University examinations be put to the trouble of mastering the Devanagari alphabet simply because a few among them may have occasion to use it in after-life? By enforcing the Devanagari resolution, the University authorities mean to banish Sanskrit from the University curriculum.

19. The *Sanjivani* of the 1st September says that four things are principally responsible for the prevalent immorality among school-boys. among school-boys, viz., first, the writings in the journals conducted by Hindu revivalists, who lose no opportunity of ridiculing those who would introduce a better moral tone than what prevails at present; secondly, the attitude which was taken up by the revivalists during the Consent Bill agitation; thirdly, the native theatres; and, lastly, obscene literature, which is principally issued by the Bartala booksellers in Calcutta. Now, how are these evils to be suppressed? They have already extended their influence so far and wide that one almost despairs of a remedy. But it will not do to sit idle. Something must be done to cope with them. The Higher Training Association is intended for the young men only. There should, therefore, be a similar institution for improving the morality of children. This institution should consist of men of good character of all classes, and should provide innocent amusement for children, give them moral instruction, and, above all, keep a sharp eye on the sort of books that fall into their hands. The Society should have its head-quarters at Calcutta, and a branch in every town in which there are good schools and a large number of school-boys. The publication of obscene literature can be in some measure checked by prosecuting some of the authors and publishers who write and publish obscene books. Some such steps ought to be taken without delay, or the future of the country will become very gloomy indeed. Parents and guardians should also know that no amount of education will save their boys from ruin, or ensure to them success in afterlife if their character is not first formed.

20. The *Dacca Prakash* of the 2nd September says that great inconvenience is being caused to the candidates for the Entrance examination, in consequence of the inability of the University to supply copies of the Sanskrit course fixed for that examination. The head master of a large Dacca school wrote to the Registrar of the University, proposing that, if the University finds itself unable to supply more copies of the course, it should allow the candidates who were plucked last year to be examined in the last year's Sanskrit course. But the Registrar has rejected this proposal, it is not known whether on his own responsibility or by order of the Syndicate. Once, when Mr. Ewbank was the Principal of the Dacca College, the supply of the English course for the Entrance examination became short, but Mr. Ewbank compelled Messrs. Thacker & Co. to supply, at the price at which the course was sold, the original works from which selections were made for it. But then Mr. Ewbank was a Saheb, while the head master of the Dacca school in question is a native. Many think that as the sharpest weapon is apt to get rusty by long disuse, so Sir Alfred Croft's intellect is losing its acuteness from

SANJIVANI,
Sept. 1st, 1894.

DACCA PRAKASH
Sept. 2nd, 1894.

The Sanskrit Entrance course for the current year.

disuse. But the writer is not of this opinion. He knows Sir Alfred to be a just man, and expects him to interfere in the matter.

**DAINIK-O-SAMACHAR
CHANDRIKA,**
Sept. 5th, 1894:

Government's text-books for the Middle Scholarship examinations.

the middle examinations. The action of the University in publishing the Bengali course for the Entrance examination was disapproved by a majority of the public, because the work was undertaken solely with a view to pecuniary gain, and not simply in violation of what constituted the duties of the University, but in utter disregard, too, of public opinion. And is Sir Alfred, too, anxious to increase the revenues of Government? Has Sir Charles Elliott called in his aid for that purpose?

The text-books to be compiled by the Department will consist of selections. But the practice of getting up compilations will discourage original authorship, which it should be the duty of the Director of Public Instruction to encourage.

The very principle of a Government monopoly in text-books is objectionable. It is true Sir Alfred will not himself take all the profits of the monopoly, as Mr. Nesfield did in the North-Western Provinces. But can he be so narrow-minded as to propose such a monopoly even on behalf of Government? The writer places little credit in the rumour. But as no rumour, as the proverb would have it, is entirely baseless, he considers it not improper to warn Sir Alfred in time.

(e)—*Local Self-Government and Municipal Administration.*

HINDI BANGAVASI,
Sept. 3rd, 1894.

The cost of the Arrah Water-works.

that the Arrah Water-works first made Dewan Rajeswari Prasad a Raja in return for a lakh and a half of rupees, and next made the District Board a

bankrupt. The Board had not a single pice in the treasury during the last week, and the bills of the thikadars yet remain unpaid. Again, the municipality has served notices upon all householders, requiring them to submit returns showing the valuation of their houses and an assessor has also been appointed to check the valuations. It remains to see who becomes bankrupt next.

(g)—*Railways and communications, including canals and irrigation.*

BURDWAN SANJIVANI,
Aug. 28th, 1894.

A road in the Burdwan district.

the Memari-Satgeche road from Taktipur to Gantar in the Burdwan district is in a deplorable condition, and should be made pucka.

**MURSHIDABAD
HITAISHI,**
Aug. 29th, 1894.

A road in the Murshidabad district.

condition of the road from Dumkal-Azimganj to Berhampur in the Murshidabad district. Some earth was thrown on the road just before the commencement of the rainy season, and the road has consequently become so muddy now as to be quite impassable to men and animals. Large quantities of the better sorts of rice are imported into Dumkal from Berhampore; but the suspension of the cart traffic has stopped their import altogether, and rice has therefore considerably risen in price. Considering that the road is the only means of communication between Dumkal and Berhampore, and one of the principal roads in the district, the writer fails to understand why the District Board has as yet taken no notice of its condition.

HITAVĀLI,
Aug. 31st, 1894.

Native costume on the North-Western Railway line.

of the Rawalpindi division of the North-Western Railway is said to have directed all station masters under him not to allow passengers in native dress to enter first and second class waiting-rooms.

But there is apparently no objection to taking first and second class fares from passengers in native dress!

(h)—General.

26. The *Burdwan Sanjivani* of the 28th August says that new breaches have

Flood breaches on the south bank of the Damodar.

been formed on the south bank of the Damodar by this year's floods, and these breaches ought to be closed for the protection of the villages on that

bank. If Government refuses to spend money for the purpose, it should at least allow the people themselves to do the work at their own expense. The authorities should consider the matter, for it will not certainly be proper for them to allow the villages on the south bank of the river to go to ruin.

BURDWAN SANJIVANI.

Aug. 28th, 1894.

27. The *Hitavadi* of the 31st August is sorry to learn that in reply to the Musalmans in the public service.

HITAVADI,
Aug. 31st, 1894.

Hon'ble Serajul Islam's question at the last meeting of the Bengal Council, the Hon'ble Mr. Cotton has said that the Lieutenant-Governor is doing his best to increase the number of Musalmans in the Government service. Government can show as much favour to the Musalmans as it likes, but the writer will never approve of its policy of appointing Musalmans to its service even if they are distanced by Hindus in open competition. So long Government had followed the test of the competitive examination in filling up vacancies in the public service, and it is not easy to see why it proposes to abandon that policy now.

28. The *Banganivasi* of the 31st August says that at the Rajpura registry office, in the district of Dacca, no one gets back his deeds without paying *baksheesh* to the clerks and chaprasis.

BANGANIVASI,
Aug. 31st, 1894.

29. A correspondent of the *Bankura Darpan* of the 1st September says that the new post master of the Kotalpur post office, in the district of Bankura, is a very lazy man, who wants to sleep all day and night. He keeps his office open only for two hours every day, and feels greatly annoyed if his sleep is disturbed by any one coming to him to send a money-order or to buy postage stamps.

30. The *Dainik-o-Samachar Chandrika* of the 4th September says that three Hindus of the North-Western Provinces have been sent to jail, that is to say, one, a resident of Ballia, for having advised some of his co-religionists not to sell cows to Muhammadans, and the other two, who are low-caste Hindus of Bareilly, for the alleged offence of exciting Musalman feeling by sacrificing a pig, though the pig was sacrificed in compliance with a long-standing custom. Indeed, the Government of Sir Charles Crosthwaite is still throwing the entire blame of the cow-slaughter quarrels on the Hindus, and is harassing them, though the authorities in England and the Government of India have both, having regard to the origin of the quarrels in Bombay and Rangoon, ceased to agree in its view of those quarrels, and no longer look upon the *Gorakshani Sabhas* as the instigators of the cow-slaughter riots. It is the action of the North-Western Provinces officials which is not allowing these quarrels to come to an end.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 4th, 1894.

III.—LEGISLATIVE.

31. The *Murshidabad Hitaishi* of the 29th August says that though in consequence of the agitation in England and in this country, the more objectionable sections of the

The Bengal Municipal Act. Bengal Municipal Bill were rejected, the new Act will confer no new privileges upon the people in the matter of self-government. It is true the attempts that have been made to kill the plant that Lord Ripon nursed have proved futile, but the plant nevertheless remains in the same lifeless condition as before.

MURSHIDABAD
HITAISHI,
Aug. 29th, 1894.

32. The *Sahachar* of the 29th August has the following on the subject of the interpellation right:

The interpellation right.

SAHACHAR,
Aug. 29th, 1894.

The people greatly value this right, but as things now go, they derive very little benefit from its exercise. Their representatives in the Legislative Councils should therefore come to an arrangement with Government regarding the way in which they should use this right. The other day, so many as eighteen questions were put in the Bombay Legislative

Council, while of the questions put at the last meeting of the Bengal Council, many were such as should not have been put at all. The Hon'ble Maulvi Sirajul Islam's question regarding the number of appointments in the Government service held by Hindus and Musaimans respectively was of this nature. Such questions serve only to embarrass Government without doing any good to the public. Having regard to the needs of the empire, Government is bound to appoint none but fit men to its service. Suppose two posts fall vacant and only two Musalmans are found eligible for them; would Government be justified in giving one of the posts to a Hindu simply for the purpose of preventing discontent among that section of the people? For the same reason no Muhammadan should be appointed to a post for which he is not fit. They are greatly mistaken who think that Government will show special favour to Musalmans in this respect. They are now being humoured by the authorities for a particular purpose, and as soon as that purpose is gained, they will be cast aside like old clothes. It should be borne in mind in this connection that it is the policy of Anglo-Indian statesmen not to allow any section of the people to secure too much power and influence. Maulvi Sirajul Islam should also remember that he is the representative not only of the Musalmans but of the Hindus as well. In the interest of the country, the number of questions put in the Councils should be reduced. Lord Salisbury has said that a right once conceded cannot be taken back, but, as a matter of fact, this has been done in the case of the people of India. Within half an hour's time Lord Lytton took away the liberty of the native press. In many matters, the Anglo-Indian officials behave like the Turkish Pashas. The people ought now to have an administrative system in keeping with the spirit of the times.

SAMAY,
Aug. 31st, 1894.

Dr Rash Behari Ghose as an additional member of the Viceroy's Council.

with which Dr. Rash Behari Ghosh has filled his office of an additional member of the Viceroy's Council, he will be re-appointed when his term

expires in December next.

HITAVÁDI,
Aug. 31st, 1894.

34. The *Hitavádi* of the 31st August approves of the proposal of the Government of India to introduce a Bill for the segregation of lepers, but hopes that Government

will consider the case of those lepers whom their relations may be willing to take charge of, and whose forcible detention in an asylum may, therefore, give rise to much opposition.

BANGAVASI,
Sept. 1st, 1894.

35. The *Bangavasi* of the 1st September says that in 1874 the Bengal Government considered scarcity to be the principal cause of malaria, but, as the mouthpiece of the

same Government, Sir Charles Elliott is now saying that scarcity has nothing to do with malaria, and that malaria is caused principally by bad drainage. Who can therefore be sure that, ten years after, somebody will not say from the *musnud* of Bengal that bad drainage has nothing to do with malaria? And yet, relying on his own view of the matter, Sir Charles Elliott is going to impose a heavy tax on the people. It will not be proper for the Lieutenant-Governor of Bengal, upon whom depends the weal and woe of the people, to take such a serious step on the strength of a pure whim.

SOM PRAKASH,
Sept. 3rd, 1894.

36. A correspondent of the *Som Prakásh* of the 3rd September says that the law of libel. the present law of libel, under which libel cases may be brought at any place where a libel is circulated, stands in no need of amendment. Government should not therefore pay any heed to the interested agitation which is now going on in the press on the subject. The public will be greatly inconvenienced, if, in response to this agitation, Government changes the law and permits people to bring libel cases only in the places in which the authors of libels reside.

DAINIK-O-SAMACHAR
CHANDRIKÁ,
Sept. 5th, 1894.

37. The *Dainik-o-Sumáchár Chandriká* of the 5th September says that if the proposed leprosy law is passed, an Inspector will be appointed, and that Inspector or any Magistrate will have power to force all lepers, who live by begging, into leper asylums. This means that the work will devolve on the police, and no end of oppressions will be committed. The disease being neither contagious nor infectious, no law has yet been passed for all India. But Sir Charles Elliott is a *zubberdust* ruler, and he will make arrangements

for oppressing the lepers of Calcutta and its suburbs. Such a high-handed law should not be passed. Why does Sir Charles propose to do what even the Leprosy Commission did not recommend? Is *zulm* to be committed in everything?

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

38. The *Pratikár*, of the 31st August says that the *bund* on the Bhagirathi being breached, a large number of villages

Floods, &c., in the Murshidabad district.

PRATIKAR,
Aug. 31st 1894.

in the Murshidabad district, namely Radharghat, Panchkethe, Bazarpara, Sujapur, &c., have been

flooded, and serious damage has been done to crops and houses. The *bund* on the Bhairab river, too, has been breached near Tentulia, and similar damage has been caused. The *aus* crop would have been reaped in ten or twelve days, but they have been completely swept away. The Nalitakuri, Rampal, and Dadpur *bunds* are in an unsafe condition. Scarcity has made its appearance near Patikabari.

39. The *Sanjivani* of the 1st September says that the Nalgola *bund* in the Nadia district having given way on the 25th

Flood and scarcity in the Nadia district.

SANJIVANI,
Sept. 1st, 1894.

August last, the whole of the surrounding country and the standing *aus* crops have been submerged,

and the scarcity has consequently become so severe, that if Government does not afford help a large number of people will die of starvation. A Musalman widow of Bansmadi near Jamserpur has been living for five or six days on arum plants alone.

40. The same paper says that severe distress prevails in Arjunpur and some twenty or twenty-five other villages in the Murshidabad district. The poor people are leaving their homes and taking refuge in other places.

The people generally are in the last straits. The labourers are getting no work. Floods too have submerged their homes and standing *aus* crops.

SANJIVANI.

VI.—MISCELLANEOUS.

41. The *Darussaltanat* and *Urdu Guide* of the 30th August says that the

The Brahmins of Poona.

Brahmins of Poona not being able to pick a quarrel with the Musalmans on the occasion of the last

DARUSSALTANAT
AND URDU GUIDE,
Aug. 30th, 1894.

Nag Panchami festival, have proposed to take out a caricature of the tazia with the next Ganapati procession. They are instigating the Mahrattis, by anonymous letters, to compel the Musalmans to stop the slaughter of cows, and to keep themselves ready for the work of throwing off the foreign yoke, if necessary.

42. The *Bangavási* of the 1st September has the following:—

The object of English rule in India.

Englishmen do not hold or govern India with the object of preaching a religion of disinterested philanthropy. The aim and object of British rule

BANGAVASI,
Sept. 1st, 1894.

in India as well as in other countries is to teach men a religion of selfish greed. But though this lesson is taught in every page and every line of history, and its truth is testified to in innumerable instances in every-day life, the Bengalis who have received English education do not or cannot see this, however clearly it may be pointed out to them. A study of their ways and movements, their wishes, aspirations, prayers, and supplications, would lead one to conclude that, according to these men, the *Mlechchha* Englishman's mission in this country is only to teach the Indians a religion of pure and disinterested philanthropy. They seem to think that, like the God Krishna, who became incarnate in the latter part of the *Dwaparayuga* for the purpose of ridding the world of its sins and propagating a pure religion, the Englishman too has come to India in this *Kaliyuga* to relieve the land of its burden of iniquity, to promote the happiness and welfare of the Indians, to rescue them from barbarism, ignorance, and superstition, and to make them busy men of action, ever watchful of their interests and anxious to secure for themselves temporal happiness and prosperity. And to do this the Englishman is ready to sacrifice his own interests and even to lay down his life.

The man certainly deserves praise whose tact and skill has succeeded in making the Indians so deeply attached and loyal to these foreign rulers. It would have been matter for still greater congratulation if, instead of being brought about by the skill and tact of any particular individual, it had been due to any good traits in the national character and disposition of Englishmen. But, as a matter of fact, no individual Englishman, nor the English nation, nor the English national character is responsible for this result. It is to our national character that this result is wholly and solely due. Let us explain. Englishmen have never fully sought to conceal their character and disposition. It is true that formerly, owing to a want of acquaintance with the people of this country, they tried to do this in some measure, but for the last few years they have thrown off a great part of their mask.

During the earlier years of English rule in this country, Englishmen were frequently heard to say that the object for which they—a foreign people—had crossed the sea, come to India, and taken upon themselves the arduous and gigantic task of governing this vast empire, was simply to bring about the deliverance of the fallen, uncivilised, vanquished, and uneducated Indian; and that they would leave this country willingly, and gladly, and with smiling faces as soon as that self-imposed vow was accomplished,—or, in other words, as soon as the Indian's emancipation was completed and he came to know himself. It was given out by Englishmen that, save and except a desire to see an improvement in the condition of the Indian people, they had no other object or purpose in the administration of this country. But they have now thrown off the mask. They do not any longer care to conceal the fact that seeking the welfare of the Indians is not the sole object of the English administration of this country, and that the first and foremost object of that administration is to support Englishmen: first, by providing them with appointments; and secondly, by giving them employment by extending English commerce in this country. The highest appointments under Government are reserved for Englishmen, for to give them to natives would be to injure British interest.

The army consists mostly of English soldiers, for any large increase of native soldiers might jeopardize the safety of the empire and of Englishmen. Government stores are brought from England, for to purchase such stores locally might interfere with the consumption and sale of English-made articles. Government has introduced free-trade principles in this country, because the levy of an import duty on foreign goods would tend to check their import, and thus to injure the interests of the English merchant and the English labourer. Government is thus found to promote English interests by every means in its power. Occurrences like these are witnessed every day, and yet the Indians are not disillusioned. The educated Indians still think that the English Government is actuated by perfectly disinterested motives, and it is for this reason that, like beggars, they are begging Englishmen to grant them favours which are calculated to injure English interests. It will not fare well with India until her children can get rid of this delusion.

HINDI BANGAVASI
Sept. 3rd, 1894.

Terrorism in connection with cow killing.

dares to report the matter to the Magistrate lest he should be charged with having a hand in the cow killing agitation.

DAINIK-O-SAMACHAR CHANDRIKA,
Sept. 3rd, 1894.

A European wishing to reside in a Hindu village.

has justly alarmed the Hindus, and a misunderstanding has arisen between them and Mr. Hunt, who has sought the protection of the Alipore Criminal Court. Mischief has barely commenced, and Government ought to interfere at this stage. Mr. Hunt ought to give up the idea of living in a Hindu village.

DAINIK-O-SAMACHAR CHANDRIKA.

The Lieutenant Governor's conduct towards Babu Ramgopal Sannyal. Some time ago, Babu Ramgopal Sannyal collected in book-form the newspaper accounts of the trials by British Judges of the criminal cases between natives and Europeans, which have taken place within the last sixty years.

This book greatly offended the Lieutenant-Governor, who probably thought that the author's object in compiling it was either to find fault with the administration of justice by British Judges, or to increase the misunderstanding between natives and Europeans. But by exposing the failure of justice in these trials, Ramgopal Babu has done a real service to Government, and given a healthy warning to the Judges. The people of England have accordingly taken his work in a good spirit. He has now written another book, describing the lives and doings of some Indian celebrities, and he asked for His Honour's permission to dedicate it to him. But the Lieutenant-Governor has told him that the writer of the book treating of the trials of cases between natives and Europeans can expect no support and countenance from His Honour. This intolerance is unbecoming in a ruler, and will not certainly enhance his reputation. It seems that Sir Charles Elliott will have to go on earning a bad name to the last. It is true that he does not care for native criticism, but he should remember that even respectable Englishmen will feel annoyed at his conduct towards Ramgopal Babu.

46. The *Dainik-o-Samachar Chandrika* of the 5th September says:—

Musalman secret societies in India. We do not agree with the writer in the *Pall Mall Gazette* in believing that there are Musalman secret societies in India. It did not behove that

writer to attempt to place the loyal Musalmans of India on the same footing with the African malcontents who follow the lead of the Mehdi. The British officials in India are not blind, and have got a large number of spies in their pay, who are constantly moving about the country. During the Wahabi trials the authorities were seized with fear, and, therefore, made many mistakes. We, of course, do not know the Musalmans of Europe and Africa, and are unacquainted with their ways and movements, thoughts and feelings. But we have no confidence in the knowledge or judgment of those that would implicate the Indian Musalmans in a Mehdist conspiracy, and would see and show a Musalman secret society in every town and village in this country.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 5th, 1894.

CHUNDER NATH BOSE,

Bengali Translator.

CALCUTTA,
The 8th September 1894.

